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MR. FREDERIC HARRISON, in his work entitled, "The Choice of Books, and other Literary Pieces," says that "the mechanic routine of the examination system has almost quenched that noble zest in the Classics which was meat and drink to our forefathers." We fear Mr. Harrison's remark is not far from the truth. Most students now-a-days prefer their meat and drink as far as possible removed from Classics.

A COLLEGE paper as the organ of the students should be supported by the students. Now it is a deplorable fact that such is not always the case, for, out of the three hundred and fifty students attending Queen's we are sorry to say that less than one hundred and fifty are regular subscribers to the JOURNAL. The support given should however be more than the mere subscription, for something more than money is required

to insure the success of any paper. Each student should feel it his duty to advance the standing of his college paper, and he can do this only by the contribution of suitable and carefully prepared articles. To encourage contributions from the students it has been proposed to offer a prize at the close of next session for the best article contributed to the JOURNAL by a student not a member of the staff.

WITH the departure of the graduating classes in Arts and Medicine, the Alma Mater Society loses almost all its officers. President Heath, Vice-Presidents Mundell and Robertson, and Committeemen Irving and McLaughlin leave college for good, and thus the chairmanship of the society is left to a Freshman. This is very deplorable, as all feel that the head of the most important society in the college should be a senior student. Doubtless at the beginning of next session a Senior will be appointed to the chair. At the elections in future care should be taken that such an occurrence as this would be impossible.

IT must be a source of satisfaction to Mr. A. Shortt's friends to know that he is proving himself a worthy assistant to Dr. Watson. Students have appreciated his class very much; and have been benefited by his explanations of the knotty metaphysical points which necessarily crop up in Dr. Watson's lectures. Mr. Shortt has taken up the special course of lectures entered upon by Dr. Watson. His lecture on Socialism, Anarchism, Nihilism and Communism was exceedingly terse. An explanation of these

'isms is really wanted, since people in general have a hazy idea of what they really are or wherein they differ.

NO doubt the Senate has some object in view when they brace in examinations Political Economy, Logic and Metaphysics. But we fail to see the propriety of departing from ordinary rule in judging the merits of students in these three subjects by requiring a certain percentage on all three to secure a pass on any one of them. In English and History, for instance, though a man fail in the one and pass in the other he is credited for what he does; but not so with Political Economy, Logic and Metaphysics. If a student fails in one he fails in all. This is not exactly as it should be. There is an apparent incongruity which might be rectified.

A TENDER and skilled hand is required to deal with the erring. The students feel themselves scarcely equal to the task of correcting a brother who unfortunately falls into any of the grosser social offences. They may interfere successfully with the lighter inconsistencies and departures from college urbanity; but we think it would be a kindness extended towards the more thoughtless amongst us were their failings checked by authoritative influence. Whoever undertakes the responsibility must look upon it in the light of an unpleasant duty. Many university senates feel called upon to sit in judgment upon the actions of those committed to their care. Several students were lately expelled from Lafayette for drunkenness and abusive conduct towards a freshman.

THE medical year just closed has proved a very successful one. There was an attendance at College of 149 students, being fully 30 more than last year. 36 graduated, 31 passed the primary examination, and 28

the intermediate. In former years the examiners were the professors of the various classes; this year the University appointed the examiners. Quite a number of the students intend settling in Ontario, and have taken the Council examination. We formerly adverted to the filthy condition of the College buildings. We are glad to learn, however, that the Faculty intend laying out a considerable amount of money during the vacation in order to make the College more attractive and comfortable to students. This step will in the long run prove a financial gain, and the building will be saved from that utter dilapidation towards which it is rapidly tending.

THE number of students at the University and Royal College of Surgeons is yearly on the increase. The citizens of Kingston acknowledge the benefit the presence of students in their midst confers upon the city. It will, therefore, be for the general good that every inducement should be held out to students. We anew acknowledge the past kindness of the people of Kingston. We would, however, now solicit their influence upon the Government in securing a branch post-office in the immediate vicinity of the university. Many students find existing postal arrangements exceedingly inconvenient. When a book, parcel or registered letter is sent to college, parties are required to call at the general post-office before they can procure the same. This necessitates a considerable loss of time. Let a branch post-office be established near to the college, where stamps could be had, registered letters attended to, and books and parcels despatched and received. We trust that next session an application will be sent by the students to the Postmaster-General for a district post-office, and that they will be sustained in their endeavours by the influential citizens of Kingston.

A CORRESPONDENT states that he bargained for Parker's "People's Bible" at 90 cents per volume; but that after doing so he was requested to pay in addition 16 cents upon every volume (24 in all) before it could be forwarded to him. This looks extremely like a hardship. He thinks that university authorities ought to be consulted by the Government when deciding the classes of books which should or should not be taxed. For several reasons we think they should have a voice in the matter. In the first place they are, or ought to be, the most competent judges of books; secondly, class-books and books intended for the moral and spiritual good of the people, should not be heavily taxed; thirdly, books and periodicals not directly intended for the public good ought to be severely taxed. Government officials, however competent, should no doubt be guided very much in this matter by those men in our schools and colleges who come in daily contact with the youth of the country, and those books which they decide upon ought to be procurable at as little expense as possible. Again, there are books as to the value and utility of which all are agreed; to tax these heavily is simply to obtain a small financial gain to the country at an enormous mental and spiritual loss. But to tax books, either by bulk, weight or money value, is an exceedingly small expedient to adopt in order to swell the country's coffers.

ST. ANDREW'S "CHURCH NOTES" for April makes pleasing mention of the students. Contemplating the close of the College session, it says that many of the young men studying in the various faculties of our university will be missed by St. Andrew's congregation, "and by none more so than by the minister, who has been greatly gratified by their regularity of attendance at church, by their reverent demeanour during worship, and by their close attention to the preaching of the Word." Further kindness

towards students is enjoined as a means of brightening and smoothing their life, rendered hard by continuous and earnest study; and kindly reference is thus made to the graduating class in divinity: "Very specially let us remember those eleven young men who have concluded that long course of preparation for the Ministry, wisely required by our church, and who will shortly appear before the Presbytery to receive license to preach the everlasting gospel of Jesus Christ. These are their names:—R. Mackay, B.A., J. McLeod, B.A., J. A. Grant, A. Givan, B.A., A. McAuley, B.A., N. Campbell, B.A., A. Paterson, B.A., R. Gow, B.A., W. Allan, D. Millar, F. W. Johnson. Let us daily spread this list before God. Let us mention their names in our prayers. Let us pray the Great Head of the church that these young men may verily receive His authority to minister at His holy altar; that they may be of very holy life; mighty in the Scriptures; wholly consecrated to His service; faithful and successful ministers of the New Testament till their life's end. And when the Presbytery meets to license them, let us, as many as can, be present to join in the prayers made on their behalf, to congratulate them on their reception into the Ministry, and to wish them God-speed in their sacred calling. All this will tend to encourage their hearts and to send them on their way rejoicing." We are sure that the students appreciate the good wishes expressed by the Rev. Mr. Mackie. To him their thanks are due; as likewise to the Rev. Messrs. McCuaig and Houston, for their invariable kindnesses.

TESTAMURS are this year to be given to divinity students who have completed their three years' course in theology. This action may appear inopportune, because at the present time the propriety of holding out inducements to students is being seriously

discussed. For instance, certain undergraduates of Toronto University, at a recent meeting, condemned the practice of giving medals and scholarships to successful students. They did so on the following grounds: "1. The giving of scholarships sets up unworthy objects before students, and obscures the highest ideals of education. 2. It intensifies all the evils of competition and competitive examinations. 3. It tends to produce jealousy and distrust among students following the same courses. 4. It forces our best students into an unhealthy and degrading rivalry." The *'Varsity* says there are two considerations in favour of prizes: "1. Prizes and medals spur to action men of sluggish temperament but good abilities. 2. Scholarships have enabled men of small means, but possessing powerful intellects, to enjoy the advantages of a university education." Much may be said concerning both views above advanced. The contention of *'Varsity* might be held if men were judged entirely by their work. But we are afraid that even university senates do yield at times to human nature, and deal kindly with promising lads.

PROF. GODET, in the luminous paper which occupies the place of honour in the *Expositor*, conclusively shows that the motive of the Epistle to the Romans, far from being generally recognised, was to give to the simple-hearted disciples at Rome, who had received with joy the good news of salvation, a solid course of instruction, so that the young church in that city might be settled upon stronger and deeper foundations than those yet laid in such households as that of Aquilla and Priscilla. The epistle is characterised by Dr. Godet as "the greatest masterpiece which the human mind has ever conceived and realised, the first reasonable exposition of the work of God in Christ for the salvation of the world." It is a mine, he

adds, which the church has been working for more than eighteen centuries and from which it will go on drawing ever fresh treasures till it is raised at length from faith to perfect knowledge. The recent discussions of the first chapter of Genesis are dealt with by Principal Dawson, the eminent Canadian naturalist, who in that character is able to speak with authority, and whose testimony ought to command the respect of some who would not be so likely to listen to a theologian or a divine. Addressing himself to a consideration of the statements of the author of Genesis respecting the introduction of plants and animals, and, taking these in their most literal sense, he makes more than one point which Prof. Huxley will find it difficult to evade. This applies especially to the demonstration of the consummate skill which the writer in Genesis shows in avoiding all inaccuracy in the few bold touches with which he sketches the introduction of animal life. No weightier contribution to this important discussion has been made. The Hebrew New Testaments of Prof. Delitzsch and Isaac Salkinson, the latter lately published under the editorship of Dr. Ginsburg, form the theme of a masterly criticism by Prof. Driver, who, while recognizing the merits of the later work, arrives at the conclusion that it does not deserve to supplant Delitzsch's in the confidence of the public. In fairness to Salkinson, however—he was a devoted missionary among the Jews of Austria—it must be remembered that his work did not receive his final revision and that, in spite of its inequality, it contains much both to interest and instruct. We are pleased to see the high estimate which Mr. Overton has formed of Bishop Martensen's noble study of Jacob Bœhme, and the "Thoughts" contributed by Lady Welby-Gregory are an exceedingly precious addition to a new department which Mr. Nicoll has added—greatly to the delight of all readers.—*Christian Leader*.

POETRY.

QUEEN'S COLLEGE GIRL'S SONG, 1886.

(AFTER N. E. C., BOSTON.)

Tune—*Funicoli, Funicola.*

We are a hearty band of working lasses,
In old Q. C. ! in old Q. C. !
And now we find relief from all our classes,
In drinking tea ! in drinking tea !
'Tis here we talk of our *Association*,
So kind and free ! so kind and free !
To all who care to join of any nation,
Or far countree ! or far countree !

CHORUS.

Joy then ! joy then ! joy to old Q. C.,
Love and peace and all prosperitie !
We like its ways, its work, its Profs., its boys, but
mostly the *degree*,
Which *all of us* are sure to take before we leave
Q. C.

How many days we've had of grief and sadness,
In old Q. C. ! in old Q. C. !
But these were balanced by the quiet gladness,
Of sympathie ! of sympathie !
What groans and sighs we've spent on *hydrostatics* !
Oh ! woe is me ! oh ! woe is me !
'Twas nothing to the *higher mathematics*,
Of good Prof. D— ! of good Prof. D—

Our brains, Prof. Watson tried their mettle,
Small tho' they be ! *small* though they be !
At rattling speed he poured forth *loads of subtle*
Philosophie ! Philosophie !
And Classics which one thought a recreation
To her would be ! to her would be !
Produced enormous drops of perspiration,
Woeful to see ! woeful to see !

"Try Science then," they said, "for that is easy,"
In old Q. C. ! in old Q. C. !
Alas ! it almost sent the student into
Eternitee ! eternitee !

The stones, the bones, the veins, the sap, the mix-
tures,
Which there we see ! which there we see !
We feel quite thankful that we are not fixtures,
In old Q. C. ! in old Q. C. !

From *fowler's* snare, and *martial* music-grinding,
Is it a sin ! is it a sin !

To pray, while tears our lovely eyes are blinding,
For a *good-win* ! for a *good-win* !

To blow us far frae a' these minor worries,
And set us free ! and set us free !

Alas ! he into *major* woes us hurries,
And *won't drink tea* ! and *won't drink tea* !

Divinity we are not safe to mention,
In company ! in company !
For fear it might result in our detention,
In old Q. C. ! in old Q. C. !
Of sun and stars, the boys' beloved teacher,
We love to see ! we love to see !
And we take our model of a preacher,
From Dr. G— ! from Dr. G— !

Joy and gladness be to Dr. G. !
May the sadness of our Dr. G.
Be mingled with that well-known balm which flows
from Gilend's healing tree,
And love and joy attend his steps wherever he
may be !

And if our nerves we have too much been trying,
In old Q. C. ! in old Q. C. !
And on our couch in *solemn* state are lying,
W. M. C. ! W. M. C. !
We cry, and very soon our sisters hear us,
One soon we see ! one soon we see !
With pills and tonics rapidly she cures us
Dear Prof. Mc— ! dear Prof. Mc— !

The Chancellor in all his robes so *handsome*,
We love to see ! we love to see !
His friends and he our dear old Queen's will ransom,
From tyrannae ! from tyrannae !
For they and all wise folks are quite concerned,
That old Q. C. ! that old Q. C. !
Shall live and grow : that's clear to all the learned,
As A. B. C. ! as A. B. C. !

But oh ! the joy and bliss of Convocation,
At old Q. C. ! at old Q. C. !
Just think ! there's not e'en one examination,
For me ! for me ! rejoice with me !
We *now* can spend our days in learned chatter,
Of old Q. C. ! of old Q. C. !
We may get married ! but that is no matter,
We've a *degree* ! we've a *degree* !

N. B.—All rights reserved, *especially from the boys.*

[The above song was found in one of the rooms of the College, and, as I was struck with the fairness of the sentiments expressed in it, I took a copy in order to give it greater publicity. We quite recognize that the girls be-
long to us.]—(Mouset.)

A young society belle who was here on a visit from the States was sitting next to one of our most grave and re-
verend Seniors at a recent dinner party. In course of conversation she said to him : "And what do you do with yourself all the time ?" "Oh ! I read a great deal. At present I am reading Kant." "Oh ! are you ? Its by the author of 'Don't,'—I suppose ?"

LOCKE, SHAFTESBURY, HUME.

IN his passion for clearness and consistency Hobbes "cuts things in two with an axe." Locke, on the contrary, is preeminently the philosopher of compromise and practical sagacity. His aim is to enquire into the limits of human knowledge, and his conclusion is that "the light of reason shines bright enough for all our purposes." Society and rights are not, as Hobbes said, the creation of contract; the contract between society and the government is merely to protect the rights that already exist, and hence its terms may be revised from time to time. Locke advocates toleration in matters of religion, but on the ground that only "probability" is possible in that region. He denies "innate ideas," as a protest against anything being accepted as true that is incomprehensible, and yet he makes knowledge the passive acceptance of ideas that "obtrude themselves on the mind whether we will or no." As on his own showing all knowledge is purely of immediate feelings, Locke is inconsistent in saying that we know the "primary" qualities of bodies as they are in things themselves. Having reduced knowledge to the changing states of the individual subject, it is no wonder that Locke at last is led to "suspect a science of nature to be impossible." Equally inconsistent in his theory of conduct. (1) *Will* is for Locke simply the power of choice, *freedom* the power of acting upon choice, and *desire* the motive which impels the will to act. There is no meaning, he says, in saying that the *will* is free; what we should say is that the *man* is free. This seems to be in defence of human freedom, but in reality Locke only means that a man acts freely when he is not forced to act, or prevented from acting, by external compulsion. For even when he acts freely his will is determined by the feeling of "uneasiness" called *desire*, and the "most pressing uneasiness" always prevails. (2) The motive to every act is the desire for pleasure, and the pleasure which leads to action is that, which, to the man at the time seems the greatest pleasure. But if a man's action is always determined by the pleasure which to him at the moment is greatest, how can he act otherwise than he does act? and, if not, how can he be blamed for doing the only thing he could do? (3) Locke's answer is, that sometimes we mistake imaginary for real happiness from want of care and foresight. We are able to "suspend the satisfaction of our desires in particular cases" until we have examined whether that which appears good really is good. This is the reason why we blame men for doing things which are not fitted to secure happiness. (4) The need for such "suspension" of desire arises from the fact that present pleasure assumes an importance that does not properly belong to it. "Were the pleasure of drinking accompanied, the very moment a man takes off his glass, with that sick stomach and aching head which, in some men, are sure to follow not many hours after, I think that nobody would ever let wine touch his lips." The great use of freedom, therefore, is to hinder blind precipitancy. (5) Moral obligation arises from law, of

which there are three kinds, (a) divine law, (b) civil law, and (c) social law. The motive to obey law in any of these forms is the "pleasure or pain attending the observance or breach." Divine law acts on man through the rewards and punishments of another life; civil law enforces its commands by legal penalties; and social law is the influence of public opinion. Shaftesbury and Hutcheson modified Locke's theory without altering its essence. According to the former we desire the pleasure of others as well as of ourselves. But this distinction is virtually retracted when it is said that the motive for seeking the good of others is the pleasure we ourselves feel in contemplating their pleasure. Moral good is to Shaftesbury the well-balanced action, free equally from enthusiasm as from extreme selfishness, of a "gentleman." To this courtly moralist evil is very much "bad form." He shows a mild and genial spirit, but he has no comprehension of great moral difficulties. Hutcheson's advance on Shaftesbury is mainly in separating the "blind" from the "calm" affections, the former being defined as immediate or natural tendencies, the latter as mediate tendencies, dependent on reflection. The "blind" desires are such as hunger and thirst, and sympathy, and pity; the "calm" desires are self-love and benevolence. The "egoistic" desires, whether "blind" or "calm," are not morally good, but merely useful: the "altruistic" tendencies are reinforced by the "moral sense," by means of which we intuitively recognize good and evil.

A few of the contradictions in Locke's ethical theory may be pointed out. (1) Locke asserts man's freedom, but his account of its nature leads to what is now known as "determinism." Freedom, as he describes it, is merely "spontaneity," or the absence of external restraint, and will the "power of choice." In other words "choice" is a property of man, as motion is the property of a stone. Now Locke tells us that man is not free to choose, but only free to act. But as action, apart from choice, is merely the physical movement which follows the choice, there is no more freedom in human action than in the fall of a stone. Nor, again, is a man free in his desires, for these are due to his peculiar susceptibility to pleasure and pain, which he can neither make nor unmake. Moreover each man chooses or wills according to the desire for pleasure which at the moment of choice is strongest, and as he has no power to add or take away a single grain of the intensity of that desire, his will must be as rigorously determined for him as if he were an automaton. (2) Locke, however, says that a man has power to "suspend" his desires. But, while we feel that we have such a power, it is not possible for Locke consistently to defend it. As Hume pointed out, if reason can prevent the will from acting it must also be able to originate action. But this is inconsistent with the assertion that all action is due to feeling, not to reason. (3) Locke's account of moral obligation is thoroughly unsatisfactory. Even granting that the source of morality is in the command of a law giver different from the agent, the motive to obey

this law must be the expectation of pleasure to be gained by such obedience. This motive is, however, in many men habitually, and in all men at times, ineffectual; the reason of which must be, on Locke's principles, that the pleasure of immediate gratification seems at the time stronger than the anticipation of the future pain of punishment. But a man has no power to alter the quantity of the desire he chances to have; nor can he prevent the strongest desire from determining his will; hence when he runs counter to law he does what he cannot avoid doing. There can be no question of what he "ought" to do. The man has done what his nature permitted him to do, and is no more worthy of blame than the pointer dog which does not point, or the terrier which does not catch rats. Thus, on Locke's theory, the distinction of moral good and evil vanishes.

PRESENT DAY EDUCATIONAL THEORIES.

THE educational system of Canada is one of which every Canadian may well feel proud. That system seems to have attracted the notice of some whose home is not within our borders. If the admiration of foreigners be obtained, no doubt our system of education has some good points in it.

Granted then that our system is one which, on the whole, is to be respected, we yet feel confident that it has many flaws which might be readily enough remedied. With respect to common schools, there is one manifest mania, namely the overcrowding of studies upon the minds of children. They are taught the outlines of a great many different branches of education, but in a way tending to enervate the mind rather than to develop true strength of intellect. It is not our desire, however, to deal at length with common schools at present, but rather to consider the principles which obtain in universities.

The grand defect in the higher educational theories of this day are nothing more than a development of the defect prevalent in those of elementary education. The tendency is evidently to multiply subjects of study for a degree. This is carried to such an extent that no man can do the work of many colleges as thoroughly as is consistent with true mental development. We take as an example the college of New Jersey, one of the leading institutions of the States. Now we affirm most confidently that no man can, in a four years' course, do justice to the work required. And if justice be not done, what is the result? Simply this, that students will cram their work. This cramming business is the curse of our educational system. We grant, of course, that many students are so lazy that if the whole work required for a degree were merely to learn the Greek alphabet, they would cram even that; but those are not the men whose case we plead. We do not care a straw whether gentlemen of this sort get through or not. But there can be no doubt that the tendency at present is to grasp infinity; and we

truly believe the attempt made to accomplish this forms the most perfect comedy of the 19th century. We do not doubt that Queen's College is as clear of this charge as any in North America. We are glad we can say it. But, we will at the same time whisper this further, that Queen's is not up to the mark yet. Instead of multiplying subjects of study for an Arts degree, why not raise the standard? There is a report at present abroad that the senate of this college purposes making Senior Mathematics compulsory for a degree. Why not do so then, and throw off Physics, or curtail the work in Philosophy. Classics and Mathematics should be, we think, the leading studies in a B. A. curriculum. Then let students have sufficient opportunity to work those up thoroughly, and if that be not done let them enjoy the unspesakable pleasure of loss of feathers. Besides it is lamentable in the last degree what matriculation examinations we have in Canada. There is a deal of work to be done in colleges under the present system which ought to be done in high schools. We will venture to affirm too that none are more fully persuaded of this fact than college instructors. Why not make Matriculation Examinations a reality? Every one who has read Matthew Arnold's *Schools and Universities of the Continent*, know how much difficulty there was in making German University Entrance Examinations realities. Of course each university likes to have as many students as possible, and therefore admits at times (we will use mild language) students who are not quite "ripe" as the German's say. The true method we think to be somewhat as follows: Let the Matriculation Examinations be at least tripled in the amount of work to be done, not in the number of studies, but in the thoroughness and amount of the proper subjects for Matriculation; let students then on entering be expected to obtain a thorough knowledge of Classics and Mathematics, making these the principal studies in the B. A. curriculum.

TECUMSEH, A DRAMA, BY CHARLES MAIR.

If Canada has in it the elements that make a nation we ought within the next half century to see the rise of a Canadian school in Art, in Literature, in Poetry, as well as vast contributions from our farmers and lumbermen to the world's markets of wheat, lumber and dairy produce. This does not mean simply that we should have native poets, artists and literary men, but that these should be able to find distinctively Canadian subjects. There is something distinctive in our scenery, in our atmospheric effects of light and shade, and in the work of our climate on the raw material of nature. The true artist will discern and reproduce these rather than the "Woes of Babylon" or the landscapes of England or Italy. Quebec province has already given us the promise of a future in Canadian Art. In men like O'Brien, Fowler, Cresswell and others Ontario is now coming to the front, and Harris worthily represents little Prince Edward Island. So too

Canadian poets ought to be able to find inspiration in the history, the life, and the prospects of their own country. In interpreting the past aright they will be our best teachers of the present as well as our guides into the dim and distant future. The last song that Roberts has written has to us a charm that is lacking in his splendid *Orion*. The backwoods lyrics of McLachlan will yet receive unstinted recognition. And Charles Mair deserves honour were it only for the fact that he believed that Canadian history supplies fit subjects for a drama. His work vindicates his faith. Nobler hero than Tecumseh could not be desired; and in Brock he found a British officer who looked beyond the colour line and appreciated true grandeur of soul. If the reading of this poem makes Canadians feel that the Indians have not only rights that have been ignored but that they are men like ourselves and that we can never do them justice till we believe this, Mr. Mair will not have delivered his message in vain. For, like every true poet, he has a message to deliver, and every line of his work is weighted with its burden.

There is scarcely a page that has not lines worth quoting; but instead of picking out striking phrases or vivid descriptions of passion from different places, we prefer giving a somewhat lengthy quotation, that illustrates the powerful swing of Mr. Mair's verse. Any one who has seen the boundless prairies of the Great West and North West will recognize the truth of the following description, while the moralizing on the interminable struggle for existence that forces on every one's thoughts the great problem of evil in a world so beautiful rises naturally in the mind of a poet-artist like Lefroy. Those who have not seen the vision of myriads of buffaloes blackening the green prairie to the horizon or participated in a buffalo hunt will understand as they read how much they have lost:

"We left

The silent forest, and day after day
Great prairies swept beyond our aching sight
Into the measureless west; uncharted realms,
Voiceless and calm, save when tempestuous wind
Rolled the rank herbage into billows vast,
And rushing tides, which never found a shore.
And tender clouds, and veils of morning mist
Cast flying shadows, chased by flying light,
Into interminable wildernesses,
Flushed with fresh blooms, deep perfumed by the rose,
And murmurous with flower-fed bird and bee.
The deep grooved bison paths like furrows lay,
Turned by the cloven hoofs of thundering herds
Primeval, and still travelled as of yore.
And gloomy valleys opened at our feet—
Shagged with dust cypresses and hoary pine;
And sunless gorges, rummaged by the wolf,
Which through long reaches of the prairie wound,
Then melted slowly into upland vales,
Lingering, far stretched amongst the spreading hills.

BROCK. What charming solitudes! And life was there!

LEFROY. Yes, life was there! inexplicable life,
Still wasted by inexorable death.

There had the stately stag his battle field—
Dying for mastery among his kinds.
There vainly sprung the affrighted antelope,
Beset by glittering eyes and hurrying feet.
The dancing grouse at their insensate sport,
Heard not the stealthy footstep of the fox;
The gopher on his little earthwork stool,
With folded arm, unconscious of the fate
That wheeled in narrowing circles overhead,
And the poor mouse, on heedless nibbling bent,
Marked not the silent coiling of the snake.
At length we heard a deep and solemn sound—
Erupted moanings of the troubled earth
Trembling beneath innumerable feet.
A growing uproar blending in our ears,
With noise tumultuous as ocean's surge,
Of bellowsings, fierce breath and battle shock,
And ardor of unconquerable herds.
A multitude whose trampling shook the plains,
With discord of harsh sound and rumblings deep,
As if the swift revolving earth had struck,
And from some adamant peak recoiled—
Jarring. At length we topped a high-browed hill—
The last and loftiest of a file of such—
And, lo! before us lay the tangleless stock,
Slow-wending to the northward like a cloud!
A multitude in motion, dark and dense—
Far as the eye could reach, and farther still,
In countless myriads stretched for many a league.

BROCK. You fire me with the picture! What a scene!

LEFROY. Nation on nation was inviolated there,
Skirting the flanks of that imbandled host;
With chieftains of strange speech and port of war,
Who, battle-armed, in weather-bravny bulk,
Roamed fierce and free in huge and wild content,
These gave Tecumseh greetings fair and kind,
Knowing the purpose hatched in his soul.
And he, too, joined the chase as few men dare;
For I have seen him, leaping from his horse,
Mount a careering bull in foaming flight,
Urge it to fury o'er its burden strange,
Yet cling tenacious, with a grip of steel,
Then, by a knife-plunge, fete it to its knees
In mid-career, and paus of speedy death.

CHOOSING A COLLEGE.

THE time is very close at hand when it will be necessary for those who have not as yet done so to make a choice of a college, if they intend to take a college course. This is, perhaps, the second greatest question a student has to settle—namely: "What college shall I attend?" the only greater question being, "What shall be my life work?"

When one sits down to think of these two questions, there is little wonder that he shrinks from them, and

longs for some guiding mind to settle these greatest of problems for him. Happy indeed may be the one whose life is planned by another! Yet would we willingly sit quietly aside and take no part in deciding our own future? Nay, we cannot act thus indifferently; we are compelled to take some part in determining our own fate.

Now, since these questions must be settled and we, as principals in the transactions, must take some part in the solution of them, let us set to at once.

There are many questions to be asked and answered before determining upon the college which is to be our Alma Mater. We want to know the standing of the college, its opportunities for work, its surroundings, the courses of study, the class of students in attendance, its societies, its reputation, and so on through an unlimited list. Then we must base our decision largely upon what we expect to do in after years. All these things are necessary to be known before making the great choice.

But there is one other thing which we think much more important than any of the foregoing. It is, indeed, too lightly regarded, or even passed over altogether, by young men who make their own decision of their college. This is the moral influence by which the institution is surrounded. The question of moral character should be one of the greatest, if not the greatest factor in making up the decision. Many a young man would call this merely sentimentalism, and sneer at it and attempt to laugh it down; but it cannot be got rid of so easily. How many a man has been literally ruined, simply by his disregard of this most important element of a college make up.

We are led to make these remarks because we understand that one of the largest and most powerful American colleges has endorsed, by adoption, a text-book on Moral Philosophy, written by an atheist who holds a chair in that college. We are not positive of the facts in the case, but we have been informed on reasonably good authority that such is the case.

If this be true, it would be extremely dangerous for a young man to come under the instruction of such a professor. We would not for a moment grant that atheism is gaining ground, or that it will ever triumph over the truth. On the contrary, truth is spreading and fast gaining. It was only about eighteen months ago that a professor in one of our largest colleges, who had been a firm disbeliever, became an active and ardent Christian, and he has declared his reasons for his action in a printed pamphlet for the benefit of those who choose to read it. Still it would be dangerous for a young man to be placed under the instruction of a disbeliever, especially when his disbelief is directly in connection with the subject studied. A young man is not prepared to grapple with such questions with such great odds against him, not because atheism is so strong, but simply because of the unequal conditions on which the opposing sides work.

In a college course a man can be made or a man can be ruined. It depends upon his character, to be sure; but, nevertheless, it depends upon his surroundings.

Let those who have not yet decided consider carefully, they they may decide wisely. If any have decided thoughtlessly, let them reconsider before it is too late. Half of life's race consists in starting right.—*Exc.*

ALMA MATER BRANCH OF THE ENDOWMENT SCHEME.

THE enrolled members of this branch lately formed at the College are as follows:

MEDICINE.—J. C. Connell, E. Mandell, F. C. Heath, J. V. Anglin, W. Coy, H. Mitchell, M. Robertson, A. J. Brett, A. E. Bolton, W. D. Harvie.

THEOLOGY.—A. Givan, J. Steele, J. W. H. Milne, A. Gandier, L. Perrin, S. Childerhose, W. G. Mills, A. McRossie, G. R. Lang, D. J. Highland.

ACRS.—G. J. Smith, L. Irving, H. Dunning, W. A. Stuart, J. A. McDonald, H. Lavell, D. Strachan, A. G. Hay, R. Whiteman, J. Hales, J. Kirk, W. S. Morison, G. W. Morden, A. K. H. McFarlane, T. G. Allen, O. L. Kilbourn, L. T. Lockhead, A. H. D. Ross, H. L. Leask, J. C. Cameron, E. Pirie, G. E. Hartwell, J. O. Claxton, W. J. Holdcroft, J. W. Muirhead, G. E. Dyde, A. G. Farrell, W. Nicol, W. A. Cameron, W. H. Cornett, C. B. Dupuis, C. A. D. Fairfield, W. R. Givens, J. McFarland, J. Maclean, F. R. Parker, H. Wilson, H. Ross, S. Richards.

WORLD TIME.

THE Astronomer-Royal of Great Britain delivered a lecture last month at the Royal Institution, which shows that he is a complete convert to the Chancellor's proposal that there should be a common world time instead of the innumerable time reckonings now in vogue. A great step was taken in the direction of Dr. Fleming's proposal, when the managers of the American and Canadian Railways adopted in 1883 five time standards for this continent, 4, 5, 6, 7 and 8 hours respectively later than Greenwich, instead of the seventy-five different local times previously in use on their railroads. These five standards are now used on 97½ per cent. of all the miles of railway lines on this continent. Another step in advance was taken in 1881 when the International Conference held at Washington recommended the adoption of the meridian of Greenwich as the zero for longitude, and the Greenwich civil day (commencing at Greenwich midnight and reckoned from 0 to 24 hours) as the standard for time reckoning. The inconveniences of having five time standards on this continent are so great that in the near future a common standard, 6 hours slow by Greenwich, is sure to be adopted for railways and telegraphs, unless the more radical step of universal time is adopted. The Astronomer-Royal is decidedly in favour of taking the radical step at once. As he puts it, "The question for the future seems to be whether it will be found more troublesome to change the hours for labor, sleep and meals once for all in any particular place, or to be continually changing them in com-

munications from place to place, whether by railway, telegraph or telephone. . . . If this change were to come about, the terms noon and midnight would still preserve their present meaning with reference to local time and the position of the sun in the sky, but they would cease to be inseparably associated with 12 o'clock." All that is necessary to get into our heads is that changing the hour for labour, or sleep, or dinner is not changing the time. On the contrary, the time would be kept exactly instead of loosely as it is when we go by the sun.

We congratulate the Chancellor on the success which he has already had in converting the scientific and practical world to his common-sense, far-seeing views. The universal adoption of a common time and the division of the day into 24 hours instead of into two halves of 12 hours each is at hand. A reference to p. 49 of part I of the Calendar just issued will show that the Professor of Physics has taken the matter by the forelock.

MISSIONARY ASSOCIATION.

THE final-year men from Divinity Hall are to take charge of the following congregations this summer:

Mr. Jas. Grant, Toronto Junction.

Mr. David Millar, Crawford, Owen Sound.

Mr. Alex. McAuley, Mississippi.

Mr. And. Patterson, Egansville.

Mr. Arpad Givan, L'Amable, Kingston Presbytery.

Mr. Wm. Allen, Bryson, Que.

Mr. Neil Campbell, Oliver's Ferry.

Mr. Robt Gow, Manitoba.

Mr. John McLeod, Antwerp, N. Y.

Mr. F. W. Johnston, Chaumont, N. Y.

The other students who are going out on the mission-field this summer have been assigned to the following Presbyteries:

Lanark and Renfrew.—J. W. H. Milne, J. M. McLean.

Brockville.—D. J. Hyland, J. J. Wright, R. Whiteman, Hugh Ross, D. D. McDonald.

Kingston.—W. G. Mills, S. Childerhose, Johnson Henderson, D. L. Dewar, J. Rattray, J. McKinnon, W. H. Cornett, P. A. McLeod, J. A. Reddon.

Peterborough.—J. A. McDonald.

Lindsay.—Louis Perrin.

Barrie.—R. J. Sturgeon, T. Cosgrove.

St. Thomas.—Alf. Gandier.

Owen Sound.—J. H. Buchanan, John McNeil.

THE regular business meeting of this Association was held on Saturday, the 10th, the President in the chair. The President reported that he had received from Mr. McLean, the Home-Mission grant of \$3.00 per Sabbath for the fields on the K. & P. R. supplied by the Association during the winter months. The Secretary reported that about 150 circulars had been sent to former members of the Association and to graduates of the College soliciting their aid in Foreign Mission Work, but that so far

very few had responded. As regards the students the report was more encouraging, it showed that the majority of the members had subscribed very willingly according to their ability. The members who are leaving this year are likely to show former members a good example, they at least are going to remember the Association by sending an annual subscription. The Association is undertaking more work this spring than ever before, and it is to be hoped that all the members will do their utmost to increase the funds and to enlist the sympathy of friends.

BEECHER'S SIMPLE TEST.

"A MAN of my age is, of course, liable to a loss of mental ability, either sudden or gradual. Naturally, I have thought of it frequently. As I could hardly expect to discern the depreciation in myself, I have settled on a simple and effectual test. The aspect of my congregation, as they listen to my preaching, is fully as familiar to me as my face is to them. Any change in them would certainly be apparent to me. I know exactly by their manifestations when they are thrilled, when they are amused, when they are careless, when they are bored, and, whenever I see that they are more than temporarily put into the last two conditions by my preaching, I shall stop. Seriously, now, I shall preach just as long as I hold the interested attention of my people, and no longer. They will inevitably let me know when my sermons become disliked."

Just so. That is the secret of success in a great many instances, viz.: To know when to stop. Having found that, you can almost invariably secure the good will of your hearers. On the other hand, let the substance of your discourse be ever so good, if too protracted you spoil the whole effect, and you draw upon yourself unpleasant criticism from your hearers, but if you are careful to notice when your hearers are about to be bored, and then stop, you will escape the charge of trying to make a long harangue out of nothing. So long as you hold the undivided attention of your hearers your words of instruction will be appreciated. This matter applies as well to lectures as to sermons. But some professors do not seem to notice, or if they do notice, they do not seem to care whether they are lecturing too fast or whether the students are bored or not. Another striking fact is the impatience and desire to "hurry along" when a Prof. come to a difficult part of his work. The result is an imperfect grasp of the matter in hand and a consequent contempt for the whole subject taught. It is good training for the mind to work out those difficulties for itself but we question if it is time well spent, especially when the assistance of a professor is available. It is a great pity some of our professors could not discover this "sermon" of Beecher. We have no doubt good results would follow. The matter might be referred to the professors of the Royal College for investigation. Here is a chance for some one of our Medical professors to immortalize his name. Could he

not secure a little of the "virus" from Beecher and by a series of inoculations make some of our lightning-tongued professors see themselves as others see them. The summer holidays are now at hand and afford good time for experiment. There is room for another "Pasteur" and why should it not be a professor from the Royal? If it works successfully on the Arts professors it may also be used with good results on some of the Medical professors.

CORRESPONDENCE.

SCHOLARSHIPS.

To the Editor of the Queen's College Journal :

Much dissatisfaction has been felt by the students who do not intend to go in for the ministry, owing to the manner in which "close" scholarships are awarded. It seems very arbitrary that a distinction should be made in the awarding of scholarships between Arts students who intend going in for the ministry, and those who have not this intention. Any one would naturally suppose that the student who takes the scholarship in a class also takes first place in the standing of that class, but this is very seldom or never the case. It is plainly an injustice to the students who stand at the head of a class to have the name of the man who comes quite low down published as the scholarship man of that class.

I would suggest that "close" scholarships be no longer awarded in the Arts classes, but that they be retained in the hands of the Senate and presented to those students in each class whom they think deserve them; or better still let scholarships be done away with altogether. It is very desirable that some method should be adopted to remedy this unsatisfactory state of affairs.

SCHOLARSHIP.

ADDITIONS TO THE STAFF.

To the Editor of the Queen's College Journal :

Now that the session of '85-'86 has almost come to a close we can begin to look forward to the work of next term. All can see that Queen's is progressing at a wonderful rate in regard to the number of students in attendance, but we are sorry to see that the number of professors and tutors is still very limited. We are glad to find, however, that the University Endowment Association, formed for the purpose of remedying this defect, is meeting with great success in all parts of the country where branches have been formed, and also that the students themselves are taking an active part in the scheme.

I would suggest that the first addition to the professional staff be made by the appointment of an assistant to our worthy Professor of Mathematics, N. F. Dupuis. The work of this class is altogether too much for one man, and it is really remarkable that Prof. Dupuis has stood it so long and so well. Many able mathematicians have gone out from Queen's and when an assistant pro-

fessor of mathematics is appointed by all means let him be a Queen's man. From such men as Connell, McColl, Horsey and the like, a most suitable assistant could easily be selected.

MATHEMATICUS.

DUTIES ON BIBLES.

To the Editor of the Queen's College Journal :

I want to use your columns to point out to the leaders of our University a duty which lies very near their door, but which has never yet been taken up. Let me in a few words tell the circumstance which has only now forced utterance to a conviction long before held. Subscribing for "Parker's People's Bible," a work of which many of your readers will know, I accepted the Xmas offer, ninety cents per volume, but found that, before the book was forwarded from Customs, I would have to send 16 cents. Now the annoyance and expense for even one volume was too much, but with the prospect of this being repeated 24 other times I decidedly disagreed.

There is little need of discussing at length as to its wisdom, the policy of imposing such a tax on a work like the "People's Bible." No matter what I could say it would not much strengthen a conviction so strong already that such tax is wrong in its principle and irritating in its practice. Is it not the plain duty of the representative body of our University to make its influence felt in this matter, for surely it should have some leading place in saying what spirit should influence Governments in deciding what class of books shall be taxed, and what class shall be practically free?

Over and beyond this, however, I want to call attention to the fact that Dr. Grant in some public utterances of last session announced that this very question would be taken up by a distinguished graduate now a D.Sc. of Queen's. That promised paper has never yet appeared, though the need of it has not at all become less.

J. JAMESON WRIGHT.

Merriekville, April 7th, 1886.

GLADSTONE AND IRELAND.

To the Editor of the Queen's College Journal :

No event now in progress the world over is attracting more universal comment than the bill recently brought forward by Mr. Gladstone, granting a form of Home Rule to Ireland. The expectancy which ushered in the introduction of the bill, the immense interest staked on the issue of the event, the triumphant march of the veteran statesman to the House of Commons, and the memorable speech he delivered on the occasion all tended to call forth a degree of interest and enthusiasm never before witnessed within the walls of ancient Westminster. Probably no event has occurred since the trial of Warren Hastings which called forth such splendor and such oratory. Whether the bill will pass or not, it is difficult to forecast, but it has certainly marked an advanced stage in British politics, when an individual, in the face of such an unrelenting antagonist and with his erstwhile trusty support-

ers fast deserting his banner, has the courage unassisted to bring forward a measure inaugurating such sweeping reforms and fraught with so much interest to the Empire. It has done more; for in granting the requests of the Irish even in a measure, however incommensurate, or rather in the proposing of these reforms by the recognized leader of British progress, England has virtually acknowledged that her reign of coercion in Ireland has been a lamentable failure. We in Canada who enjoy independence in everything but name cannot see anything arbitrary in the demands of the Irish people. Our parliament has passed unanimous resolutions in favor of Home Rule. The leading press of Canada advocate the cause. Gentlemen of recognized public merit not only in Canada but the world over agree that self-government advances the interests of a people. But apparently there are many in England, and patriotic individuals too let us hope, who hold different views. Immense demonstrations are being held for the purpose of creating opposition to the bill. Every great reform, however, has had to face the same opposition. Wilberforce struggled for upwards of a quarter of a century before his noble purpose was accomplished. The measure, as it stands at present, may not meet with the approval of the House, but it is earnestly to be hoped that there can still be found statesmen in England who divesting themselves of every interested motive will face the issue squarely, and, out of the present chaos succeed in framing such a form of Home Rule as will reconcile the Irish and at the same time secure the safety and permanency of the Empire.

E. R.

DIVINITY HALL.

ANOTHER session is almost at its close and all the students in the Hall unite in saying that it has been a very pleasant and profitable one. There is much reason for thankfulness to God for the mercies of the past session. The majority of the boys have enjoyed very good health and have been enabled to attend to their work without interruption. Some have been called upon to mourn the loss of those dear to them. These have had the sympathy of their fellow students in their bereavement, and all have felt that such lessons but remind that here there is "no abiding place." The "eleven" now move around the halls with a light step, and a happy look; but still there is a little sadness in their tone when they speak of bidding good bye to "Good Old Queen's." They think of the happy days they have spent within its walls, and of the many friendships they have formed; and now they realize that they are about to leave and go out into the world to face the stern realities of life, and to do battle for God and for right. No wonder that a sense of their responsibilities should make them sad; but then there is a voice of comfort comes from the Grand Captain saying, "Lo I am with you always," and they are cheered and strengthened. Those who remain unite in wishing "God

speed" to the eleven brothers who are leaving them. They too feel that they have the presence of the same Captain, and that though separated from each other, that they shall still be united in heart; and as all assemble around a common mercy-seat the common prayer will be "God bless us," and "God bless our brothers." Surely, whether in college or out of college, the thought that all are under the same Captain should stimulate to greater energy and earnestness in the work each has to do, knowing that only in so far as faithful work is done will the reward be.

Y. M. C. A.

AT the annual meeting held April 3rd, after a very successful report had been given in of the past year's work, the following officers were appointed for next session:

President—Orr Bennett.
Vice President—A. G. Allen, (Med.)
Recording Secretary—J. G. Potter.
Corresponding Secretary—T. R. Scott.
Treasurer—T. B. Scott.
Librarian—J. B. Boyd.

COMMITTEES.

Membership—T. B. Scott, A. E. Bolton, (Med.) W. H. Cornett, J. W. H. Milne, B.A., J. A. Redden, D. D. McDonald.
Religious Work—A. Gandler, B.A., J. Henderson, B. A., A. Fitzpatrick, W. J. Hall, J. F. Smith, A. W. Beall, D. Fleming.
Devotional—J. H. Buchanan, B.A., W. J. Mills, B.A., J. McKinnon, B.A., G. R. Lang, B.A., D. L. Dewar, H. R. Grant, B.A., J. McFarland, W. J. Patterson, W. J. Drummond, B.A.

The Sunday night services which were so well attended last winter when held in the City Hall, were held this session in the rooms of the Mechanics' Institute. This year the meetings were exclusively for young men and though the attendance was smaller than that of last year yet a great amount of good was done.

Mr. J. E. K. Studd, the student-evangelist from England, paid the Association a very interesting visit a few weeks ago. Nearly 200 students assembled in the afternoon to hear him tell about the mission work amongst the colleges. Mr. Studd was a great athlete and a member of the Cambridge University eight. He graduated but a short time ago and has been visiting the different colleges in the U. S. and Canada on behalf of Missions. His address was so pleasant that a large audience greeted him again at night in Convocation Hall. His visit will be long remembered by the students of Queen's and especially by the Y. M. C. A. men consecrating themselves to the foreign work.

PERSONAL.

DR. HEATH will settle down in Brantford.

Drs. Donovan and Lane will go to Dakota.

Dr. Keith will practice at his home at Stellerton, N. S.

Dr. Burdett will maintain the reputation of the Royal in St. Paul's.

Dr. J. More Connerty will hang out his shingle at North Augusta.

Dr. Collins will practice at Smith's Falls and Dr. Gallegan at Renfrew.

Galt will be the field of Dr. Daane's labors and Hamilton that of Dr. Storms.

Drs. Nimmo, Shaw and Smith are going to go to New York for further study.

Dr. Creggan will administer to the diseased at Battersea and Dr. Wright at Bath.

Dr. Hamilton intends going to Woodhill to take the practice of Dr. Miller, '77.

Dr. Bruce goes to the North West and Dr. Pitblado will go farther on to British Columbia.

Dr. Mundell will heal the sick at Cataragui and Dr. Cornell will do the same at Farmersville.

Dr. J. D. Lafferty, '71, Calgary, has been elected President of the North West League recently formed in that place.

Dr. Dickson will probably take up her residence in Kingston and Dr. Oliver will go out to India and labor among the women there.

Drs. Coy, McCordell and Mavety, who graduated this year from the Royal College, intend going to London, England, this spring to walk the hospitals there. Dr. Foley will go to Germany.

An extract from one of the city papers noted in last number of the JOURNAL places one of our staff in a false light. Mr. Mills goes to Seymour for the summer months. No student can receive "a call" from a congregation. As Mr. Mills was away from the city when the last number came out he was not consulted about the matter and hence the mistake.

Sickness seems to be rife among the students just now. Mr. Joc. Foxton of the final class is confined to his room by a severe attack of fever and has been consequently prevented from writing on his exams. Mr. A. R. Watson of the first year is also prevented from attending his exams owing to the same cause. Both these gentlemen have the sympathy of all their fellow students.

COLLEGE WORLD

HARVARD is considering a proposition to shorten the length of its course to three years.

A poem of one hundred lines has to be written by every Senior at Trinity, before he graduates.

The University of Pennsylvania has received a bequest of \$60,000 for the investigation of spiritualism.

Eighty students were recently suspended at Oxford University for locking some college officers in a room.

Cornell men are debarred from examination in any study from which they have been absent fifteen per cent. of the recitations.

A young Japanese noble who graduated at Rutgers last year carried off two prizes, one for the best oration, and another for the best work done in History.

The senior class of Columbia will devote between \$800 and \$1200 to the purchase of books on one subject for the library of that college, as a class memorial.

A Chinese student has invented a chart thirty-six by twenty inches, which shows completely the history of English Literature, from 1350 to 1820. The chart has been approved by the professors of Harvard, Yale and Brown.

A new system of college government has been adopted at Harvard. In the future its college affairs will be managed by five members of the faculty, chosen by the President, and sixteen students selected by the undergraduates.

The construction of a building for a Methodist University has been commenced in New Orleans. The building is to cost about \$40,000 and will accommodate 160 students with private rooms, dining halls, chapels and recitation rooms.

The great English Universities, Oxford and Cambridge, have made arrangements by which women can attend a large number of lectures. Italy, too, has opened its seventeen universities to women, and Norway, Sweden and Denmark have allowed them to enter.

According to the Japan Gazette, the progress of Latinizing the Japanese alphabet is making great progress. Two of the learned societies of Tokio have resolved to print their official reports in the Roman characters, and the Roman type is already employed by several newspapers.

The oldest colleges in the United States stand thus in respect to age:—Harvard, Mass., 1638; William and Mary, Virginia, 1693; Yale, Conn., 1701; Princeton, New Jersey, 1738; Columbia, New York, 1754; Dartmouth, New Hampshire, 1770; Hampden-Sidney, Virginia, 1775.—Ex.

DE NOBIS NOBILIBUS.

A N emerald—A Freshman.

We withhold the name of the Junior who was found the other evening assisting his girl in the domestic occupation of paring potatoes. Practising a little, that is all.

In reply to the question "what is Art, Beauty, Poetry, Truth, Right, Society, a Thing, Matter, Mind?" a Boston philosophical young lady answered:

"Art is the joyous externalizing of inwardness."

"Poetry is the hampered soul leaping at verity."

"Truth is the so-ness of the as-it-were."

"Right is the awful yes-ness of the over-soul meditating on the how-ness of the thing."

"Society is the heterogeneous, buying peace with the homogeneity."

"A thing is an is-ness."

"Matter is is-ness possessed of some-what-ness."

"Mind is an am-ness."

A goodly number from the various classes were seen, the last morning of the term, wearing very high collars. They (the collars) seemed to be vory useful in keeping the heads of their wearers from drooping, after gazing at the examination reports.

Prof. (to class in Philosophy).—"Some phrenologists think that the brain is powerful in proportion to its convolutions, forming what might be called batteries; yet a ram's brain is the most convoluted of all brains."

Student.—"Lots of battery there."

Prof. in Political Economy: "What is the result when the landlord asks as much rent as he can get?"

John A. McD.: "He don't get it."

The hardest man in College to teach anything is a Sophomore, because he knows just enough to tickle his vanity without knowing sufficient to appreciate the brilliant reach of his stupidity.

When S——h found he could not raise a monstache on his upper lip, he compromised matters by raising one on his chin.

Marlborough was sometimes a Whig and sometimes a Tory. Still, he was always whigtorious, and when he was a Whig he was notorious. Savez?

Student in Eng. Lit. class: "This poem was written by Keats before his death."

FOUR EPITAPHS.

Deep wisdom—swelled head—

Brain fever—he's dead—

A Senior.

False, fair—hope fled—

Heart broken—he's dead—

A Junior.

Went skating—'tis said—
Floor hit him—he's dead—

A Sophomore.

Milk Farmer—not fed—
Starvation—he's dead—

A Freshman.

A young lady on being asked why women kiss one another, while men never do, replied, "because we haven't anything better to kiss and men have."

A clergyman who owns a farm found his hired man sitting on the plough, resting his horses. Said the clergyman: "John, wouldn't it be a good plan for you to have a scythe with you and be cutting a few of these bushes along the fence while the horses are resting." "Yes, sir," said John, "And waldn't it be weel for you to hae a tub of taties in the poolput and when the folks were singin' to peel them ready for the pat?"

"Smith," said a Clarence street lawyer to his clerk, "why weren't you at the office earlier this morning?"

"Beg pardon, sir, but I'm a reformer. I believe that the office should seek the man, not the man the office."

Papa (soberly).—"That was quite a monstrosity you had in the parlor, last evening." Maud (nettled).—"Indeed! That must depend on one's understanding of the term 'monstrosity.'" Papa (thoughtfully).—"Well, two heads on one pair of shoulders, for example."

A certain Theologue of vocal fame called at a King street drug-store to purchase a tooth-brush. The clerk set out a box of brushes from which said Theologue took a four-sided nail brush, and after carefully examining it, said: "Humph! I'd like to know how a man's going to get that thing into his mouth?"

The papers that come from Qu'Appelle, tra-la,
All say that the Inguns will rise;
These papers have got enough gall, tra-la,
If they think that their rumours appal, tra-la,
They do not cause even surprise;
And that's what we mean when we say that they lie,
When they say that the Inguns will rise by-and-by.

The papers that come from Qu'Appelle, tra-la,
Have nothing to do with the case;
The reporters these stories who scrawl, tra-la,
Are liars and cheats one and all, tra-la,
They're certainly 'way off their base,
And that's what we mean when we say or we sing
"You bet that the Inguns won't rise in the spring."

A class in the University are finding considerable fault because they can't hear their instructor. They say a certain man always takes his position on the front seat, and keeps his mouth open so wide as to obstruct all sound. Let the nuisance (mouth) be abated.